824 778 be supposed to live in such trees. They are convenient natural objects for them to occupy, in fact practically the only ones to be found in villages. Trees may secondarily, therefore, be looked upon as in some degree sacred. About such trees strings or pieces of calico may be placed as an offering to the spirits of the departed. But the Yao do not erect little huts in their vicinity, hung about with strips of calico as is the custom among the Anyanja.

775 Macdonald[1] mentions the spirits in connection with Soche and other hills round Blantyre and supposes them to be the spirits of the places themselves. This I think is unlikely; they would probably turn out to be spirits bearing the names of long departed Anyanja chiefs whom the immigrant Amangoche Yao venerated just " to be on the safe side," since they had come and taken the country which long ago belonged to the former tribe. When approaching or passing any spot held to be the dwelling place of spirits, salutation is made by clapping the hands.

Spirits of the departed may enter into animals or may take the form of animals, commonly lions and sometimes large snakes (python), but this belief is not so general among the Yao as among other tribes, in my opinion. An animal which is so possessed is called *liyuko*, from *ku-yuka*, " to be transformed."

[774] Apart from this habitation of inanimate objects above mentioned by *mzimu*, there is nothing that points to a belief in Animism among the Yao, so far as I know. Neither hills, rocks, streams, lakes, nor trees have their own spirits, nor are they endowed by the native mind with life.

Deceased persons appear to the living in dreams, the native apparently believing that the deceased appears in his material body.

775 787 791 They believe also in revelation of wishes of the deceased through the medium of the living. The spirit of the deceased is supposed to enter into the medium. The medium, I am informed, is always a woman, never a man. From the descriptions of some of these revelation séances, there can be no doubt that they are manifestations of *la grande hystérie*. The medium works herself up into a frenzy of excitement and in her delirium gives out the name of the deceased, the voice which speaks being that of the spirit within her. She rolls on the ground and foams at the mouth, uttering the word of revelation which is generally to the effect that some deceased chief's spirit is feeling aggrieved at the neglect of his tomb; the voice may go on to say that certain practices are forbidden, or demand that certain rites be observed by the people. The spirits which possess her are generally spoken of as *masoka*, a word which, though sometimes used as equivalent to *mzimu*, usually seems to [158] have rather a sinister significance. Insane persons are called *masoka* and are thought to be possessed by a spirit, and vapor baths with exorcism may be practised for their cure. In the case of the death of anyone who is possessed, in answer to my interrogation, I have [761] been told that both the spirit which has entered into the man and his own *mzimu* leave his body.

[1] Op. cit., vol. I, p. 70.

3: Stanmus D-5 (ca. 1912) 1922 FT7 Yao FT7

302 Shaving is a rite practised in mourning.[1] Some old men and women, especially medicine men, make a practice of never cutting the hair and never washing it (Pl. VII, fig. 2). One occasionally sees lunatics with very long hair in the villages.

The Yao do not follow the Angoni practice of tying up into tags the hair which has been allowed to grow long with palm leaf string, but they sometimes tie up a single wisp and make it up with medicine; this is called *kutumbi* or *ajumbi* (*plur.*).

The scalp may be shaved in various fashions. Among men, it is quite common to trim the hair on the forehead, *ku-a(jikila;* they must not, however, trim the hair behind (Pl. XVIII, fig. 2). Women, on the contrary, trim both in front and back; a man doing so would be laughed at. A woman for the ceremony of *Lilimo* shaves the front hair a little higher still, but she must be careful not to do so at other times, otherwise she would make herself a laughing stock (Pl. XVIII, fig. 10). The hair is sometimes shaved on either side of the midline in front, in imitation of temporal baldness; both baldness and this method of shaving are called *masowose* (Pl. XVIII, fig. 4). Or again, among old Yao men the crown is shaved; this and natural baldness are called *lulusi* (Pl. XVIII, fig. 5). It is a fashion much affected by old men and great annoyance is caused them by any young upstart who does the same. Other methods include *kwe mpila*, "a rat's path," an antero-posterior median line shaved (Pl. XVIII, fig. 9); *mpilampandinje*, two shaved lines made from back to front on either side of the head (Pl. XVIII, fig. 3); for men and women, *kipandalitwile*, "the garden is (dead) overgrown", one lateral half of the head shaved (Pl. XVIII, fig. 7); for men, *nabasha* a crest of hair left along the mid-line, both sides of the head being shaved (Pl. XVIII, fig. 8); *mwezi* (*chilemba cha mwezi*), "the moon," a crescent shaped area shaved on one or both sides of the head (Pl. XVIII, fig. 6).

The eyebrows and eyelashes are always left to grow normally among the Yao.

The Yao men used to take great pride in his beard; it was the object of a good deal of washing and combing. It grew to considerable length and was not cut or trimmed, but the hair growing down low over the throat was shaved, as was also the hair immediately below the mouth on the under lip and the moustache, as it was thought to get in the way when drinking. The whiskers were allowed to grow like the beard.

832 Hair on the chin or upper lip of a woman is rarely seen and on account of its rarity is much prized. Such hairs have a monetary value for making medicines, a single hair being sold for eight yards of calico or two shillings. Body hair is considered to be a sign of strength; on the chest, it is known as *ukangalawa* (*ku-changalawa*, to be strong). Body hair including hair on the back is by no means so rare as has been supposed. Sir H. H. Johnston says that he has never seen it,[2] a statement which shows lack of observation. The hair on the forearms and thighs is called *ukanje* or *ukwibanda;* Hetherwick translates this word,[3] I think wrongly, as hair on the body. Body hair is never removed in any way. A man named Katumbisi ("the little vulture") of Ulumba had a very large amount of body hair; he was likened to a baboon and was a source of much interest to the children who saw him.

[1] *Vide supra*, p. 344. [2] *British Central Africa*, *op. cit.*, p. 398. [3] *Op. cit.*, p. 111.